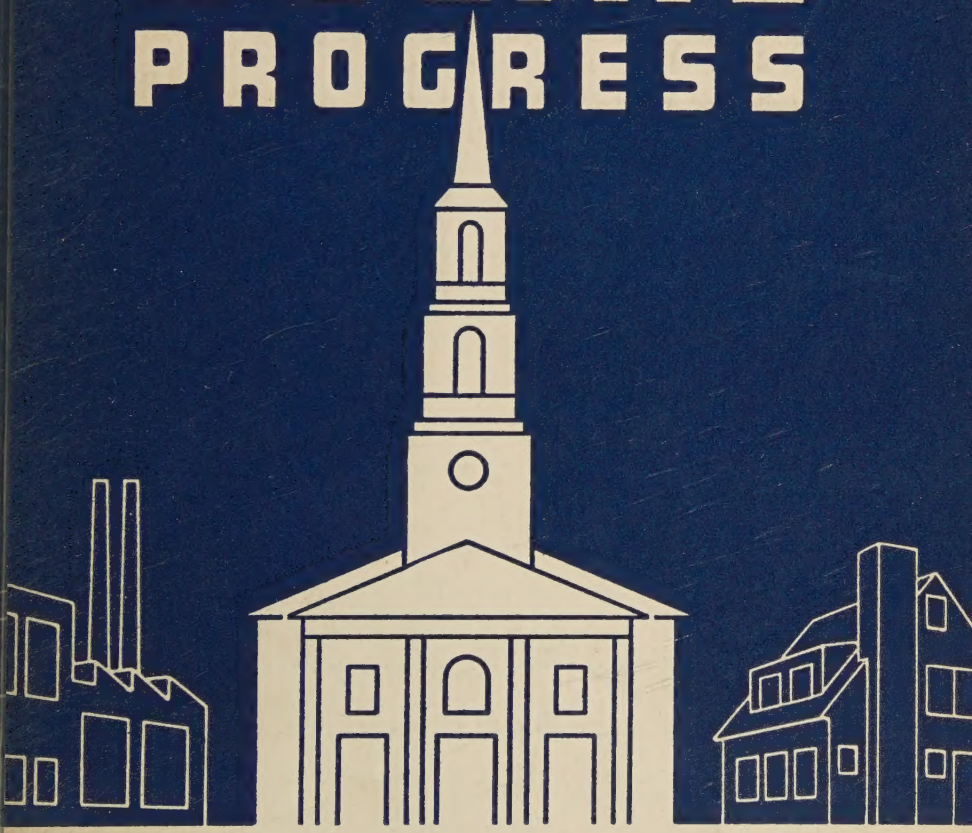
SOCIAL PROGRESS



Crime: Cause and Cure
Christ and War
A Liquor Map

MAY 1940

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Crime: Cause and Cure

*By Wilbur LaRoe, Jr.**

THE CHURCH plays an increasingly important role in the crime problem because of the emphasis which is being placed by penologists on the necessity of striking at the roots of crime. Too long have we concentrated on the idea of punishing the offender for his wrongdoing. In these modern days, students of the crime problem have come to the conviction that its only solution lies in ascertaining and removing the causes of crime and in rehabilitating the offender. This new policy increases the opportunity of the church, for the church specializes in right living and in the rehabilitation of fallen men.

The average criminal is nothing in the world but a normal individual whose life has been warped by some unwholesome influence. In the background of nearly every offender can be found an unchristian factor, such as divorce, excessive use of liquor or narcotic drugs, or lack of a real home. Incidentally, what a tribute it is to Christianity that an unchristian factor can be isolated as the real cause of the erring ways of most of our criminal offenders!

One of the leading causes of crime is extreme poverty. In my city two charts were compiled, one showing with black dots the slum areas and other areas of low rents and subnormal living standards, and another showing with red dots the places where each felony was committed. When one chart was superimposed on the other, the red dots and black dots came almost together, affording graphic proof of the fact that crime and poverty go hand in hand.

The colored people of my city have a desperate time making both

* Presbyterian layman, chairman of the Board of Intermediate Sentence and Parole, Washington, D. C., and author of "Parole with Honor," reviewed in SOCIAL PROGRESS, December, 1939.

ends meet. Many of them are unemployed; others are working at wages that are so inadequate, that they do not provide even the necessities of life. And to a certain extent they are treated cavalierly by their so-called Christian white brothers because of the color of their skin. The inevitable result of this combination of factors is that crime is more prevalent among the colored people than among the white people.

Unemployment leads to despair and crime among the whites as well as among the blacks. Those of us who are in comfortable circumstances cannot know the mental suffering, the distress, the agony caused by a man's inability to provide a living for those dear to him. The time will yet come when we shall look upon unemployment as a sin, as a social evil akin to slavery.

Liquor takes an awful toll. There was a time when I thought that the church was a bit narrow in its constant emphasis on the evils of liquor. Now that I am a member of a board of parole, I think that the emphasis is not sufficiently strong. It is nothing less than alarming to see the constant procession of fine young men who come before our board of parole because of liquor. The son of a prominent official participates in a holdup because of liquor. The son of a minister, away from home and among bad companions, shoots a friend because of liquor. A woman kills her baby with a brick because of liquor. An apparently normal man kills three men after all four had been drinking all day. These are actual recent cases. The time has come to look upon liquor as a social evil equal to narcotic drugs. In fact the quantum of its harmful effect greatly exceeds that of narcotics. When we fight liquor, we are fighting crime, and striking directly at one of the strongest roots of crime.

Another potent contributing factor in crime is a wrong attitude toward the offender. Many people have an intransigent feeling toward every convicted man. We still live in medieval days in the sense that we are stressing punishment instead of rehabilitation. Our prisons are in many instances hardly more than walled places of confinement, utterly unequipped for the rebuilding of men. When it is considered that the average sentence even for felony is but two years, and that the prisoner is coming out soon in any event, we realize the importance of rebuilding him and helping him readjust himself to normal life in the community. This is what boards of parole are endeavoring to do. The church can help tremendously by giving people a better attitude toward the offender and a more intelligent understanding of the problem and its social implications.

Of basic importance is the quality of the home. If I were asked to state categorically what I consider the most important of all crime prevent-

atives, I should reply without hesitation, "the Christian home." To a large extent, it is the atmosphere of the home that determines the character of children. I could cite case after case of young people who have fallen into crime because of divorced parents. We seldom think of discord in the home as a cause of crime, yet the official records are replete with instances of juvenile delinquency caused by serious disagreement among parents. So rare is it for us to have before our board of parole a prisoner from a normal Christian home that when we do have such a case, we stop to comment upon it and to ascertain the reason.

A corollary to the above is that parents must set a right example. When a boy hears his father tell a lie or sees him drink from an ill-concealed bottle, the effect on the lad is tremendous. When shall we learn the simple lesson that the best guarantee of integrity in the child is integrity in the parents?

But even in a good home children can be pampered and spoiled. Many Christian parents do not know the rudiments of discipline. When we examine into the few cases in which our young criminals come from a Christian background, we find in many cases that the children have been allowed to have their own way. Mary stamps her foot and announces to her mother that "all the other girls stay out till 2 a.m." The mother yields, and Mary is on the way to juvenile delinquency.

Many mothers these days are supplementing the family income by working all or most of the day, leaving young children at home alone or in charge of a maid. Others play bridge for a whole afternoon, trusting to Providence to take care of their children while they show their skill at bidding hearts or spades or trumping their partner's ace. Meanwhile they are laying an excellent foundation for later delinquency in their offspring.

As the twig is bent, the tree is inclined. Our church schools, training millions in Christian thinking and Christian living, are cultivating soil in which the roots of crime cannot grow.

The minister of my own church is not a sentimentalist. He sticks closely to his job, and works at it from early morning till late at night. He has built up a Sunday school with an average attendance of nearly nine hundred, not to speak of several lively Sunday evening conference groups for young people of different ages. That is my idea of the right solution of the problem. And, what is more, that kind of ministry is laying the foundation for a better America.

500 Christians Vote

*By Harold Leonard Bowman**

WHAT is the attitude of Christians toward social issues? Are they interested or indifferent? These are questions to which the Committee on Social Education and Action of the First Presbyterian Church of Chicago determined to discover an answer. As a guide to its activity the committee prepared a simple questionnaire which, it realized, would be a poll of attitude rather than action; but this was just what was desired. The questionnaire was submitted to various groups in the church rather than to the Sunday congregation, and 500 answers were received.

The first two questions were:

1. Do you believe that the Christian church should be concerned with ethics (right and wrong conduct) as well as with worship?

2. If you answer "yes" to Question 1, do you think the church should be concerned with the right and wrong conduct of groups and of society, as well as of individuals?

These were answered chiefly in the affirmative, but the group variations were illumining.

The third question proved the most helpful. There were listed in alphabetical order, 32 social issues. Each person was asked to check the ones with which he believed the church should be concerned. Choices varied widely from the general to the specific and from the conventional to the controversial. The 32 issues were then re-arranged in the order of their importance to the 500 Christians voting: the first, "Brotherhood," being checked by 97 per cent of the answerers and the last, "Collective Bargaining," by 24 per cent. The listing follows:

Brotherhood
Honesty
World peace
Justice
Family worship
Crime
Selfishness
Race prejudice
Family life
Chastity
Training for marriage
Leisure time
Gambling
Liquor
Poverty
Child labor
Prostitution
Voting
Political corruption
Relief
Disarmament
Municipal government
Exploitation of personality
Propaganda analysis
Commercial recreation
Preparedness
Wealth and poverty

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Social security
Pensions
Unemployment insurance
Luxury
Collective bargaining

It will be noted that these folk are almost unanimously convinced that the church should be concerned with brotherhood, honesty, world peace, and justice, while few believe that poverty, social security, unemployment insurance, and collective bargaining have anything to do with religion. This seems to indicate an enthusiasm for abstract ideas but a reluctance to face the concrete social procedures by which these goals are to be obtained.

The time element enters also. Those principles which have been in the minds of Christian people for generations are favored while issues which have come recently into the thinking of church people rate low. Perhaps in another generation these issues which have not yet permeated the thoughts of Christian people as having religious significance, would rate higher.

The fourth question asked for desirable ways in which the church might deal with social issues with which it was concerned. It is significant that more than half of the answers favored these methods in the order named:

Consider in young people's meetings
Consider in discussion groups
Awaken conscience
Offer prayer
Create public opinion
Furnish information
Consider in church school
Present in pulpit
Cooperate in organized group action
Join in concerted political action

After tabulation, the committee took the findings to each participating group, discussed its variation from the congregational norm and interpreted the whole study.

These values, the committee felt, came from the study: first, the enlightenment of the committee as to the social awareness of the congregation; and second, the educational value to the members of the church of the study and answering the questionnaire. The chief value, however, was the resultant choice by the committee of four areas for emphasis during the ensuing year: 1) relief and unemployment; 2) the use of leisure time; 3) problems of city government, and 4) propaganda analysis. The committee got in touch with the program chairmen in the groups of the church and suggested the consideration of these topics. The result was that in all the young people's organizations and in most of the adult groups, there were presented during the next few months programs and discussions which touched upon these chosen subjects.

This is education rather than action, but the committee has felt that it is a valuable step in awakening the conscience of the church. The church must know and feel before it can act.

Presbytery Employment Service

*By Newman Hess**

SOME two years ago, a questionnaire on unemployment was addressed to the ministers of the presbytery of New York. The majority reported a growing unemployment problem, especially among young men. Further investigation showed that existing agencies, commercial and governmental, have been regarded with considerable skepticism by the unemployed, largely because of their lack of interest in the applicant as a person. Here we came to believe was our opportunity to offer our own unemployed something more than good advice.

The churches of the presbytery were unable, of course, to establish an agency of their own. A little thinking, however, revealed the cordial relationship between our churches and the Y.M.C.A. Conferences were initiated between representatives of these two bodies out of which there came a plan for a cooperative unemployment service. The presbytery authorized its Committee on Social Education and Action to proceed with the experiment. So, in the summer of 1938, the Presbyterian-West Side Y.M.C.A.-Cooperative Employment Service began with a Presbyterian elder as the special secretary for the churches. This has proved to be one of the major interests of the committee.

In the first 19 months of its existence, 1163 men and boys registered with the service. Fifty-three churches have been served and 468 placements, including permanent, temporary, and casual jobs, have been made. The aim from the beginning has been to give personal attention to every applicant. If each person placed during the year 1939 received an average of only $15 per week, the total amount earned for the year would be approximately $275,000. It will be readily seen that the unemployed are better served by this money than by the customary charity doles. A man retains his self-respect, and what is more he gains a new respect for the church. We face regretfully the fact that about 700 applicants failed to receive work through our channels. Under prevailing conditions, many of these would probably be classified as difficult cases because of age or lack of training, or because of no particular experience, and we realize that no employment service can perform miracles.

* Minister Woodlawn Presbyterian Church, New York City and chairman of the Committee on Social Education and Action of the Presbytery of New York.

Our work is largely supported by contributions from churches and individuals. Last year, we received a generous offering at the presbytery-wide communion service and since the churches have come to understand and appreciate the service, the basis of support has widened. Often the churches most in need of this unemployment service are the ones which find it most difficult to make a contribution, but the emphasis has been that the needs of men out of work are a concern of the churches as a whole and as in every phase of Christian work, the call is for the strong to help the weak.

The value of this unemployment service to the churches themselves, quite apart from that to the men, is striking. Experience shows that expenditure here in the long-run releases funds for other needs of the church. A special report states that the service costs $7.34 for each applicant placed in either permanent or temporary employment. This cost, the report declares, is less than the cost per member served through the usual church channels providing food, clothing, shelter and medical care; a statement confirmed by various churches. Of far deeper significance is its impact upon the minds and sympathies of the churches and their members. The presence of this joint enterprise keeps the churches more aware of unemployment and its human significance and more alert to the need for continuing constructive efforts for its solution.

To estimate the value of such service to the men out of work, one must see it not only in terms of jobs found but in terms of renewed morale and restored homes. Ninety-nine per cent of the applicants are jobless, not simply men trying to improve on their present positions. Often they come with stories, which because of personal pride, they would hesitate to tell to the minister. Our secretary is more than an employment agent. He is something of a father-confessor to unemployed men hounded by fear and worry. There is evidence that the help he gives goes beyond the times when he is able to provide a man a chance to work. Just the chance to find someone who wants to listen to him simply because he is unemployed brings a touch of God's own concern upon the applicant.

In our great congested centers, life is too much for the lone man. He is like the man beside the pool of Bethesda. He has no one to help him oftentimes. It is this sort of man in the pew whom the church must befriend. The least she can do is to try to help him resolve his pressing need for work.

Christianity and War

*By Robert E. Speer**

NO ASPECT of primitive Christianity is of more interest to us today than its attitude toward war. War is the very antithesis of the mind of Christ. It would seem to be as clear as day that in a world governed by the principles of Jesus there would be no war. But there was and is no such world and the question is as to the mind of Christ and the attitude of the early church in the actual world with which they had to deal.

Many arguments in defense of war may be at once set aside, such as the failure of Jesus to condemn it or his failure to require soldiers who believed in him to abandon the profession. The same style of argument would support slavery. Jesus did not condemn that or require masters to release their slaves. On the other hand, some objections to war may be set aside with equal brevity; such as that war is forbidden by the commandment, "Thou shalt not kill," when other provisions of the same law command the killing of men for certain offenses, or that Jesus is called "Prince of Peace," when elsewhere the imagery of war is constantly used as, "In righteousness he doth judge and make war."

It is true, as the Friends (Quakers) maintain, that Jesus came "to inculcate such principles of conduct and to establish such relations between God and men that unbrotherly conduct should cease"; but to contend further, as some do, that "his words in Matthew 5: 38-48 lay down a principle of love to all and violence to none, whether fellow-countrymen or foreigner, which leaves no place for war," is to adopt the principle upon which the communist finds in Jesus' teaching a denial of the rights of private property; the antinomian, the abrogation of moral law; and the believer in "divine healing," the assertion of the abolition of disease. Jesus does enjoin brotherly love and long-suffering, but he does not thereby mean to secure to injustice a perfectly free field when it has power to work its will. The position of some opponents of war reduces itself to this, that bad men may resist evil, but good men may not. Jesus did not teach this view.

"War," as Captain Mahan says, "is the employment of force for the attainment of an object or for the prevention of an injury." If the object be wrong, of course, the employment of force is wrong. But is it wrong if the object be right? If

* Secretary Emeritus, Presbyterian Board of Foreign Missions. Reprinted from "When Christianity Was New," by permission of the author and the publisher, Fleming H. Revell Company, New York. Reviewed in SOCIAL PROGRESS, February 1940.

so, in what does the wrong consist? In the use of physical force, or in the death of men consequent thereon? There is nothing intrinsically wrong in the former. All work is done in this way. God is resisting men thus constantly. Jesus silenced tempests and restrained wild men, and Paul "fought with wild beasts." The fact that God manages physical force by his will does not alter the fact that he does wrong if it is intrinsically wrong to accomplish ends with force. Does the wrong consist in the deaths that follow in the train of war? God himself is constantly taking human life, and he has authorized man to take life. No, war cannot be wrong because it uses force or results in death.

War as war is not unjustifiable in our world. It would be if waged for wrong or selfish ends, but in Jesus' words, "Resist not evil," there is no warrant for a man, as Captain Mahan says, "to surrender the rights of another, still less if he is the trustee of those rights. This applies with double emphasis to rulers and to nations; for these, in this matter, have no personal rights. They are guardians, trustees, and as such are bound to do their best, even to the use of force, if need be, for the rightful interest of their wards. Personally, I go farther, and maintain that the possession of power is a talent committed in trust, for which account will be exacted; and that, under some circumstances, an obligation to repress evil external to its borders rests upon a nation as responsibility for the slums rests upon the rich quarters of a city. In this respect I call to witness Armenia, Crete, and Cuba, without, however, presuming to judge the consciences of the nations who witnessed without intervention the sufferings of the first two." And today we would add Abyssinia, Austria, Manchuria, Czecho-Slovakia and Poland. In a rational and righteous world some international barrier should be opposed to any one nation's wrongdoing.

It is true that Jesus said, "Put up again thy sword into its place" (Matt. 26: 52); "They that take the sword shall perish with the sword" (Matt. 26: 52); "My kingdom is not of this world; if my kingdom were of this world, then would my servants fight" (John 18: 36). But he was submitting himself to death for the good of man and the salvation of the world. Where our death will secure great ends we must be willing to die gladly; but where our death or acts of injustice against us secure no good end, injure those who commit them, and involve innocent sufferers whose interests we hold in trust, we are not justified in taking the easy course of tame submission.

But the main question is this: Is non-interference with wrong, or resistance thereto more Christian? The use of force and the consequences thereof are minor questions. The

Christian church in the first century was not called, and never as a church has been called, to go to war; but nations and ordered governments, whether then or now, are to do justice and to prevent wrong. Paul said this was the divine purpose of government in the case of Rome (Rom. 13: 4). It is not possible that God should intend a heathen government to prevent evil, but Christian governments to permit it.

It is true that in Jesus' references to the Old Testament there is no condemnation of the wars of Israel, and in his prophecies of the "last things" Jesus predicts future wars as God's judgment on Judea and Jerusalem "as a result of the national rejection of Jesus' own policy of goodwill, endurance and reconciliation. . . . The thought of God punishing the Jews as a nation by means of the terrors of war, and that through the instrumentality of the Roman armies, raises a number of acute theological problems. How, for instance, is this teaching to be related to that picture of the divine perfection in which God is portrayed as showering the blessings of nature upon good and evil alike? Upon this theological question it is not possible here to enter. It is sufficient for the moment to remark that, whatever may be the *prima facie* grounds for regarding as permissible all human action that is an imitation of divine action, Jesus does as a matter of fact limit his counsels of imitation to the gentler side of divine action, and never even remotely contemplates a disciple of his own acting as the instrument of God's punitive justice." (Cadoux, *The Early Church and the World*, p. 54).

Christianity may not employ war for the purposes of the gospel. This is clear as daylight. But it is equally clear that Jesus did not teach the relaxation of restraint on crime and the prohibition of the use of legitimate authority.

If this is a true account of the matter in the gospels, what does the rest of the New Testament show to have been the actual attitude of the church? The problem of war had simply not presented itself to the mind of the early church, as in the case also of slavery, but all that that church believed was clearly opposed in principle to both. It had one ideal for humanity. That was the Kingdom of God which is righteousness and peace and joy. To the extent that the principles of the gospel of primitive Christianity should prevail there could be no war. The ends of peace and righteousness would be achieved by processes of reason and conciliation and justice and not by violence or force.

The Cross and Aggression

*By A. J. Muste**

NUMEROUS answers have of course been given to the question: What is the essence of Christianity? There is, however, a concept of the Christian message to which the saints and the church in its great periods have constantly returned. When men have rejected it, it has been not so much because there was any question as to what Jesus and the New Testament were trying to say as because they did not dare face the moral implications and demands of the revelation.

The Christian religion has something to say about the nature of the universe, of God. Jesus put it in the simple and human terms which he constantly used, saying, "God is Father, God is Love." If this is more than a form of words, an incantation which gives us a comfortable feeling inside when we repeat it, it must mean that the most real thing in the universe, the most powerful, the most permanent is love. For God, "the creator of heaven and earth," is love.

It is needless to recall all the utterances of Jesus which teach us to find power in the silent, gentle forces and beings. He saw this principle as basic in sub-human as well as human life. "Behold, the lilies of the field, how they grow." He saw the principle operating also in human relationships: "You being evil know how to give good gifts to your children." In spite of all your struggling against the good, against love, you cannot get away from it. Paul called attention to the same fact about life in Corinthians 13. "Love never faileth." People think Paul was rhapsodizing, that the Bible is "idealistic," but Paul was stating a fact, not a pious hope. *Love never faileth.*

"Now abideth—love," and that "now" may mark a day of fiercest battle, of unspeakable calamity, of outrageous wickedness. It will still be true: Now abideth love. But if you keep on loving in the face of rejection and evil and sin, then you suffer. And that is why the Cross is the central mystery and the inevitable symbol of the Christian faith—the Cross that is graven on the very heart of God. Nowhere in the New Testament do we find the slightest hint that while God uses one way to meet evil and redeem the sinner, the Christian or any human being is to use another method in dealing with his fellows. There are, on the con-

* Minister, Presbyterian Labor Temple, New York City. Reprinted from "Non-Violence in an Aggressive World," by permission of the author and the publisher, Harper and Brothers, New York. To be reviewed in SOCIAL PROGRESS June, 1940.

trary, the most explicit instructions that we are to be perfect as the Father in heaven who "makes his sun to rise on the evil and the good, and sends his rain on the just and the unjust." If "vengeance" is to be thought of at all, let it be left to God, says the Apostle, inferring that men who resort to vengeance sacrilegiously invade divine prerogatives.

And what if even that does not stop and win over evil-doers? What if they reject and despise and fight Jesus himself, and us in those moments when we have really in some degree entered into the spirit of Christ? He who said: "Let your yes be yes and your no, no," gives us here also a straightforward, unequivocal answer. He staked his life on it. The answer is, again, the Cross. If evil rises up in its final, least rational, least excusable, most hideous form, then accept suffering at its hands and on its behalf. Let it nail you to the Cross. Take suffering into your own soul; do not drive its sword into the flesh or soul of an erring child of God. Thus you will be showing the power of divine love, for God is love, to outlast and outwit all opposition; not even death can force it from its path. And there is no power to overcome evil, to break the heart of sin, like the power of suffering love, the Cross. "I, if I be lifted up, will draw all men unto me."

We are, however, frequently told that the method of suffering love is indeed applicable, and the only one the Christian is permitted to use, in personal relationships, but it cannot be applied in wider spheres of politics, economics, and relations between nations. But it seems to me that in the Jewish-Christian revelation the concept of the Cross, of suffering love as supreme redemptive power, was a social concept, which was revealed to men who faced overwhelming and bitter historico-political and economic dilemmas as a way of meeting precisely such dilemmas; that it is impossible to build up a scriptural-prophetic theology which does not demand the practice of love in all the relationships of life and promise the reign of God on earth.

Any one who thinks of Jesus as a secular revolutionist, socialist, or communist is certainly mistaken. But it is quite as mistaken to think of Jesus as a Barthian who could make distinctions as to the sphere of life in which the law of love is fully operative. Nothing seems to me clearer than that he applied the teachings which we have sketched to the crucial political and social question of his day, that of the attitudes of his people toward the Roman oppressors, toward Caesar and Caesarism.

If one rejects the method of domination and violence in order to overcome evil and establish the reign of good, what means can he then use? He can live the life of love; he can

proclaim it to his fellows and urge them to adopt it. He can organize in peaceful ways to bring about a different order. If a man does these things, he will meet opposition. If he refuses to fight back, he is likely to be defeated and killed. Jesus accepted that fact. He rejected the way of the sword and knew that he would therefore have to tread the way of the Cross. Peter could not understand that, but when he exclaimed that the Christ whom he had just confessed must not be crucified, Jesus again said, "Get thee behind me Satan!" The idea that there is another way than this of suffering love was for him the last, most subtle, most satanic temptation which assails the good man, the man eager to help his fellows.

My brethren in the church, we speak of love, of the might of the Spirit, of God, the Father Almighty, Maker of Heaven and Earth. But much of our action and much of our learned speculation comes to this: that we have faith in love, in the Cross, in God, when it comes to the little evils and the paltry Caesars; but when it comes to the truly great Caesars, ah, then it is after all the horses and chariots, the battleships and the bombers that count. Unblushingly we put our trust "in reeking tube and iron shard." Believing we are at best "valiant dust" and not sons of God, we "build on dust." If this is our doctrine, then we must act upon it; and he who has some slight understanding of the God who is love will not judge those who so act.

But if it begins to dawn upon our dulled eyes that the time has come when war holds out nothing but limitless catastrophe for anyone and that all man's wisdom is turned to foolishness, then let us pray for grace to believe in that love which believeth all things, hopeth all things. Pray that the Cross may cease to be what it is for so many—"a moral problem," a source of weakness and confusion in our struggle against evil—so that we are neither confident Christians nor robust revolutionists but "lukewarm" nondescripts, salt which has lost its savor and is good for nothing but to be trodden under the foot of men. Pray that the Cross may become to us what it is indeed, the wisdom of God and the power of God for the salvation alike of the individual and of society. Then we might sing again and understand what we mean when we sing:

In the Cross of Christ I glory,
Towering O'er the wrecks of time.

And of us and of our age it might yet be said: These are they that have come out of the great tribulation. The Lamb that is in the midst of the Throne—the gentle, suffering love which is at the heart of all true power—shall lead them to the fountains of the waters of life. And God shall wipe away every tear from their eyes.

*Marihuana—Danger!**

By Elsie G. Rodgers

THE use of marihuana as a narcotic intoxicant has only recently been a matter of concern in this country. Ten years ago, it was virtually unknown, except among Mexican laborers of the southwest. Since that time, its use has spread to every part of the country, until it has now become a major problem in narcotic enforcement for the Treasury Department.

Marihuana (also spelled "marijuana" and pronounced mar-i-wa-na), is known in Europe as Indian hemp or hashish; and colloquially in this country as "reefers," "muggles," etc. In 1936 almost four hundred tons of the drug in one form or another were seized in the illicit traffic in the United States, while numerous crimes were traced to its abuse. Its peculiarly virulent effect, leading sometimes to insanity, makes its use dangerous to the individual and to society in general.

The authorities of the federal government responsible for the prevention of crime and those charged with the prevention and cure of narcotic drug addicts have not been slow in recognizing the seriousness of the situation. Both state legislatures and Congress have taken steps to cope with the marihuana peril. A uniform narcotic law which applies to marihuana has been enacted in more than half the states and all other states have some sort of legal restriction on the sale of the drug, which are, however, often ineffective. As a federal check on the traffic in this narcotic, a new federal law went into effect on Oct. 1, 1937, imposing certain taxes with respect to the production, manufacture, sale and transfer of marihuana. It will be several years before the effects of this law can be estimated. Meanwhile the public in general can assist the campaign of the government through a more complete knowledge of the plant and its abuses in this country and abroad.

According to all police records marihuana users constitute a new class and the practice an entirely new type of narcotic drug abuse. Whereas the addicts of the white drugs (morphine and heroin) are usually over thirty years of age, the marihuana devotee is considerably younger. It appears that this drug has been taken up by large numbers of young people as a fad—a new thrill; the curiosity, recklessness and eagerness of these thrill seekers being

* Based on the more extensive treatment of this problem in "Marihuana—The New Dangerous Drug" by Frederick T. Merrill, Opium Research Committee, Foreign Policy Assoc. Inc., 1200 National Press Bldg. Washington, D. C. 15 cents. Used with permission.

abetted by the persistent avarice of the peddlers. How many people have used marihuana, how many have contracted the habit, and to what extent the illicit traffic has grown, cannot be stated with any degree of accuracy at the present time for the reason that purchase and use of the drug is, by nature of its lawlessness, a secret affair and information is difficult to secure. However, the increased seizures made by state and federal authorities and the growth of popular sentiment against the drug are indications that the traffic is far-reaching and the use of the drug is becoming more general.

The invidious effect of the use of marihuana on the individual and society is a matter of police record. While the drug is widely employed among members of the underworld, it is unfortunately evident that its use is not restricted to any stratum of society. In the files of the United States Bureau of Narcotics are scores of cases in which the defendant confessed that the crime was committed during "marihuana madness": two young women held up and killed a bus driver; a man murdered his friend and put the dismembered body in a trunk; a 26-year-old man criminally attacked a nine-year-old girl; an addict murdered five members of his own family; a "dope-mad slayer," the "brains" of a kidnap-robbery gang, killed a state trooper.

To the tragic story behind these cases is added the testimony of a prosecuting attorney who states that 50 per cent of the murders in his city can be traced to this vicious drug, and of police authorities all over the country who have been dealing with half-crazed young men and women. Even small quantities of the drug can destroy the will power and the ability to connect and control thoughts and actions, thus releasing all inhibitions. The drug has a corroding effect on the body and on the mind, weakening the entire physical system and often leading to insanity.

The federal government and the state authorities by themselves cannot successfully combat the marihuana evil. The abuses have become so wide-spread that educators, church leaders, and socially-minded people everywhere must enlist in a vigorous educational campaign to disseminate the facts concerning marihuana and its noxious effects. Parents should be alive to the possibility that this destructive drug may find its way into their children's schools and recreational centers. It is authoritatively stated that the drug is quite as dangerous in certain of its effects as morphine and heroin. The use of marihuana as a narcotic intoxicant must be stamped out. The church and its members as Christian citizens, parents, and teachers must approach this responsibility with energy and determination.

For Tim

A Liquor Map

What is the consumption of liquor in the United States? The answer becomes the more significant when geographical differences can be measured. A most illuminating breakdown of this country into areas of varying liquor consumption is contained in the March 22 issue of *Printer's Ink*, "a journal for advertisers." The map and the accompanying analysis are given as a guide for those who would know where to wage promotional campaigns in the light of high and low areas of liquor sales. The facts are as of 1938 and are based on a number of studies. The correlation of these figures with geography and population gives every evidence of careful effort.

While no claim for final accuracy is made for the study, the map, with its shaded areas, symbols, and numbers that are interpreted by a key, is significant as well to those who would exert themselves against the sale and consumption of alcoholic beverages. According to this analysis liquor consumption in urban areas is 15 per cent higher than that in the country as a whole. Per capita sales for liquors in the 133 metropolitan areas studied are shown to be $16 as compared with $11 for the entire population.

A breakdown of these metropolitan areas shows that the really wet urban populations are in the central eastern states, New York, New Jersey, Pennsylvania, and Ohio. These are all deeply shaded on the map, showing that their per capita consumption cost is $16 and over. In contrast, the southern states are all but uniformly white, indicating that their metropolitan areas have per capita expenditure "low" of less than $5.

The study singles out eight urban areas from the 133 as being outstandingly "high" in per capita sales: Jacksonville and Miami, Fla., Minneapolis, and St. Paul, Minn., Trenton and Atlantic City, N. J., Milwaukee, Racine, Kenosha, and Madison, Wis. Of these eight, six are between 66,000 to 130,000 in population. It is interesting to note that not one of the largest of our cities is among them, neither New York City, Chicago, Philadelphia nor Detroit being worst offenders.

The fact that this study centers mainly on urban United States is in itself significant. But there is some data on areas outside the cities. Nevada and Montana are entirely non-metropolitan, but they are notoriously high in their use of liquor. Next in line, when its metropolitan areas are left out of consideration, is the state of Washington, with Minnesota and Wisconsin tied. If the east is the worst offender where congested areas are concerned, the west holds this position where people live in the more open spaces.

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In general, the states are dealing with public control over the sale of alcoholic beverages along three lines: Licensing by 28 states, monopoly by 16, and prohibition of the sale of beverages with over five per cent alcohol by four states. The study indicates that the per capita consumption in these four states, Kansas, Mississippi, Oklahoma, and Tennessee, outside their metropolitan areas, is only $2.30. This is the fact, although in view of many other factors, there will no doubt be varied interpretations on its meaning.

Life-Giving Tributes

The observance of Mother's Day has undergone great changes over the years, and in the churches it has grown in its deeper meaning. This is all the more needed for in the community it has become more and more commercialized. The significance of motherhood is greater because for many persons, this day has been caught up into the festival of the Christian home. There is no true honoring of mothers apart from viewing them against the larger canvas of the home and family.

All true honoring of mothers must likewise take into account how home and family are affected by social disorderliness. Each of us has it in our power to make life better for the mother of our own home; but we also have the power to do something for the mothers of others. The churches of a great city once joined in making "better housing" the theme of their Mother's Day message. Certainly, one of the finest tributes we can pay to mothers everywhere is to stem the flow of liquor in the community; to build a world where peace secures home from the blight of war; to befriend those upon whose homes creeps the shadow of the ghetto. Such are life-giving tributes to mothers whose love weaves the miracle of home and family.

The Mind of Christ

The supreme task of the Christian church in relation to every moral and social issue is to help individuals to understand and interpret the Christian gospel in relation to it. For normative to Christian living is what each Christian, through prayer and study and experience, comes to feel is for him the mind of Christ.

Elsewhere in this issue are excerpts from recent books whose authors are leaders in the Presbyterian Church. These articles furnish two approaches to an understanding of the mind of Christ in relation to war, a social issue that is searching the mind and heart of thoughtful Christians everywhere.

A Significant Church Pronouncement

Unanimous Resolution of the Conference of the Brooklyn Church and Mission Federation on the State of the Church in Brooklyn and of the Board of Directors of the Brooklyn Church and Mission Federation at its regular meeting, Nov. 14, 1939.

INASMUCH as we are in possession of conclusive evidence that an organization known as the "Christian Front" has been active in spreading racial and religious prejudice, we therefore feel it to be our bounden duty to counsel the Protestant clergy and laity to engage to the utmost of their ability in counteracting any such destructive influence.

In view of the report that the so-called "Christian Front" is strenuously endeavoring to increase its forces by inviting Protestants into its membership, we are compelled to warn Protestant people against accepting such invitations and overtures.

We declare with utmost emphasis that any acts or utterances which tend to prejudice class against class or race against race or to advocate the infringement of our right to pursue religious freedom without let or hindrance are irreligious and unchristian. No organization or group of individuals fostering such evil propaganda which has resulted in numerous acts of violence in our city has the moral right to call itself Christian.

We therefore cannot avoid the conclusion that any group using the name of Christ for any purpose foreign to his character is either ignorant of Christian fundamentals or else its members are guilty of practicing inexcusable hypocrisy.

We declare that Christ is the Lord and Champion of liberty, equality, justice, and charity.

The Christian spirit means brotherhood!

This resolution was approved by the Federal Council's executive committee on Jan. 26, 1940, in the following statement. "Since the view of the Brooklyn Church and Mission Federation is in line with the policy of the Federal Council of the Churches of Christ in America as expressed in past utterances and in public statements of its officers, we record our official endorsement of it."

Brotherhood Prayers

In the name of our Elder Brother, let us pray for—

May 1

Our dearest friends: For those who believe in us even though they know us well, we give thee humble and hearty thanks.

May 2

Our neighbors: We pray that our eyes may discern something of the struggles in these hearts to find life's meaning.

May 3

The bed-ridden: Deal graciously with these whose ministry of witness is the couch whereon they lie.

May 4

The deaf and mute: We thank thee that wordless meditations of grateful hearts are known to thee, despite muteness of lips or dullness of hearing.

May 5

Those who till the soil: Give to these men who hide the seed in its silent tomb, awaiting its resurrection an hundred fold, continuing wonder of thy daily miracles.

May 6

Those who prepare our daily bread: Make us mindful of the vast host of unknown servants whose ceaseless care makes provision for our daily bread.

May 7

Those in peril on the sea: Save these, O Master of the Deep, from the wildness of the storm and from the fury of man's hatreds.

May 8

All who live dangerously for conscience' sake: O thou discerner of our hidden loyalties succor and sustain those who hazard everything for the approval of thy watchful commendation.

May 9

Refugees refused entry into the United States: Comfort the heavy hearts of those who have suffered the barring of the gates of the City of Refuge.

May 10

Christian students in China: Sustain all faithful Chinese disciples of the gentle Jesus who believe that love worketh no ill toward his neighbor.

May 11

Medical missionaries in Africa: Endue with thy blessing these who have gone forth to Africa as ambassadors of the healing ministry of Jesus Christ.

May 12

Christians in Korea: Make very precious to us all in the Land of the Morning Calm those who witness a good confession in spite of dungeon, fire, and sword.

May 13

French soldiers in the Maginot Line: Lead thou men even in dugout or pill box or on night patrol to discover anew that God hath made of one blood all men to dwell together in lasting good will.

May 14

German soldiers in the Siegfried Line: As we prayed to thee yesterday, so do we now pray, O God.

May 15

Aspirants for political offices: Let such an one examine himself lest he be moved by motives for the gratification of his own unchastened desires.

May 16

Prison chaplains: Direct their ministry toward the saving of damaged lives.

May 17

County officials: Make us sensible of our debt of loyalty to these custodians of the democracy of which we are a part.

May 18

Members of School Boards: Give these an awareness of the need to conserve through our schools, our God-given freedom and good-will.

May 19

Superintendents of Sunday Schools: Guide the selfless service of these good men and women that all men may know the riches of a life disclosed in God.

May 20

Professors of philosophy: Bestow upon all who seek to delineate the lasting structure of the Christian faith something of the clarity and purpose of him who is the Way, the Truth and the Life.

May 21

Those who celebrate a wedding anniversary: Bless with thy presence this joyous commemoration.

May 22

All who know not the love of Christ: Reveal thyself with infinite tenderness as a Gentle Friend of needy folk.

May 23

The General Assembly of 1940: Guard the deliberations of thy church at such a time as this when the very foundations of the world threaten to be shattered through the sin of men and nations.

May 24

The new moderator: Magnify thy blessing and rich benedictions upon this, thy servant, in his leadership of thy people.

May 25

Missionaries on furlough: Restore to the broken family circle of parents and children, those who have gone to the ends of the earth at his command, and who rest again in accustomed places.

May 26

Graduating seniors in seminaries: To these thy servants give a sure certainty that Christ has called them into his triumphant ministry.

May 27

Directors of Westminster Foundations: Give to these a clear discernment of the whitened harvest of Christian youth, responsive to the cheering convoy of Christian fellowship.

May 28

Presidents of Presbyterian Colleges: Sustain these consecrated educators who seek to mould a worthy pattern of conscious character development for the institutions they serve.

May 29

The Church, the Body of Christ: Keep ever before us, O Lord, the vast reaches of that selfsame body of our blessed Lord, as wide in mercy as the measure of man's mind and vast enough to take in cities and centuries with men of every clime.

May 30

Our country in a world at war: Grant us thy love that we may be ambassadors of a world of peace and justice.

May 31

Our country as a stronghold for liberty: O God, preserve our heritage of liberty and be thou the Lord of every conscience.

Let us go beyond a mere reading of these prayers to become a fellowship of intercessory prayer, bringing before God these special needs for each day. These prayers have been prepared by Rev. Donald W. Carruthers, State College, Pa.

About Books

Native Son, by Richard Wright. Harper & Bros. $2.50.

Here is a book of fiction somebody was bound to write sooner or later. It is not a pleasant story, it is ghastly, terrible realism, and in its most rampant modern mood.

Like it or not, the Christian mind must deal with such realism. It is the vogue in *all* fiction, and the incidental fact that Richard Wright is a novelist who happens to be black, and his hero is a black boy from the slums of South Side, Chicago, is in no wise a deterrent from the trend toward this pattern.

Bigger Thomas, the hero, runs the cycle of human drama of the less noble passions. Bigger is neither illiterate nor cultured. He is a partly educated 20-year-old, whose counterpart, black or white, can be found in any big city of America. He resents a white world that has everything while his segregated black world has nothing. He has elemental and instinctive ways of showing this resentment. His accidental killing of a wealthy white girl sets fire to his pent-up feelings. That panic of *fear* induces *flight,* and his *flight* induces *fate.* These alliterative words form the outline of the story, whose craftsmanship is superb, except for a certain artificial limping in the dialog in part three, "Fate." One wonders whether Mr. Wright's left-wing friends tampered with his style here in the interest of their propaganda. If they did, or if he allowed them to, he was ill-advised. He is a capable, forceful writer, and needs no soft subservience to the reactionary radicals to help his story or his message.

One who values the Christian tradition does not like the needless display of vulgarity and profanity. The "realism" of Mr. Wright's excellent story is interlarded with both. Of such literary exhibitionism the reviewer cannot approve, even in the interests of "realism." The same criticism would apply to many other best-sellers in American fiction and biography. We know that coarseness in sex relations and cheapness in talk that depends upon epithets and oaths are only too common. Why rub it in? Reserve and reticence regarding these matters might prove good literary style!

Now as to the heart of the story. Bigger Thomas, for all his vileness and loathsomeness, is a real living revolt against the hypocritical mores of America regarding the black man. Bigger not only resents being cramped, but he revolts against it the best way he knows. He is the *victim* of a civilization that gives millions to its Hamptons and Tuskegees, but takes those same millions out of black and white slum-dwellers who pay dearly for rotten tenements that create each year new crops of Biggers and Bessies. Meanwhile, at the other end of the scale, the silliness and shallowness of Mary, the rich heiress, is equally productive of an irony that our world knows only too well.

If realism of vulgar mood can sound such an evangelism, what ought not the Christian church to do?

William Lloyd Imes

American Faith, by Ernest Sutherland Bates. W. W. Norton Company, $3.75.

Of late, American history has been reexamined and, all things considered, we may welcome the new judgment of our past as most salutary. But these new readings of our American heritage have shown a marked tendency to discount the place of religion. By stressing the role of economic self-interest in American life these writers have over-simplified and, therefore, have misread the past.

The author of *American Faith* recognizes the place that economic self-interest has played in the past of our own nation as it has in the past of every people, but he insists that this interest is not most important in an appraisal of American history. The significance of America lies in the ideals to which she has given expression, and these ideals have their source in religious movements. The tracing of this relationship is the story of his book. It deserves to be read both because of its affirmative attitude toward religion and because of the freshness of many of its historical insights.

A variety of religious movements are referred to, but Mr. Bates discovers in a certain historical sequence *the* religious movement that has accounted for the spiritual significance of America. This movement, of course, began far from the American shores and much earlier than their discovery. It antedated, in fact, the Protestant Reformation. This religious movement that accounts for the making of the American soul is represented best by, though it is wider by far than, the Quakers. "From Cathars to Waldenses—from Waldenses to Lollards —from Lollards to Moravians—from Moravians to Anabaptists—from Anabaptists to Baptists—from Baptists to Quakers. The line of descent is perfectly clear; the germinal idea that religion is not a matter of external ritual or ecclesiastical organization but an inner attitude of the individual spirit never perished. This attitude, believed to be directly inspired by God, again and again issued in a similar code of ethical conduct. Both the attitude and the code were too exalted to be maintained continuously; time after time there was relapse into formalism, to be followed by a fresh emergence of the original spirit in some other group. The Quakers represented the last high point of the movement."

Much of the telling of the story lifts into high relief those figures in the past of whom Americans should not only be proud but from whom they may continue to refresh their vision—such figures as Anne Hutchinson, Roger Williams, Ralph Waldo Emerson, William Lloyd Garrison and others.

At this time of crisis both for the world and for this country, one has no hesitation in putting this volume high in the list of books that should be read.—C. P. H.

The Sacrament of Reunion, by Cyril Charles Richardson. Scribners. $1.25.

Dr. Richardson, an Episcopalian with the broad churchmanship assured by his presence on the faculty of New York's Union Theological Seminary, has here given us a thorough and cogent study of the historical and doctrinal problems involved in the so-called "Proposed Concordat" between the Presbyterian and Episcopalian Churches—a first step looking toward eventual organic union. That the author believes deeply in the effort is evident from his whole approach and the fact that he begins with reference to the Ecumenical Movement. That he is fully aware of the difficulties involved is manifest in his position that in the various Churches of Christ we are dealing not simply with diverse forms of a single Christianity but actually with different Christian religions founded on deeply-rooted primary acts of faith. The very title of the book comes from his conviction that nothing less than some new Sacrament, such as "extending ordination"—the heart of the proposal—will be sufficient to gather the churches into one body in Christ.

The main body of the book is concerned with three problems in history and doctrine: the ministry, apostolic succession, and the eucharist. In each study we have a carefully drawn line between historical fact and ecclesiastical interpretation and a very complete study of the historic

standards of both churches as they apply to these matters. The remainder of the book deals with some of the minor problems involved.

Within the limits of its conception the book is admirably executed. This reviewer only wishes that a larger canvas had been used; that more attention had been given to a picture of how reunion may work out; what each church has to contribute to the other; what the fruits of the new Sacrament will be. One would expect a book like this to rise to heights of vision and prophecy. Instead it bogs down in historical research and peters out in ecclesiastical minutiae. But there has been a great deal of the other. This book will well serve those who want to have their feet on the ground and know the paths in which they must walk.

A. Meredith Mac Coll

Christianity and the Creative Quests, by Gaius Glenn Atkins, Cokesbury Press. $2.00.

Some few years ago brave critics of the world order were quickly branded as iconoclasts and hopeless pessimists. In our own day, we do not quarrel or quibble with any one who takes what has come to be known as a "realistic" view of life. What concerns us now is the way out. One profitable approach to our dilemma, which in a word is loss of faith in an "increasing purpose," is set forth by Professor Atkins in this volume comprising the Cole Lectures at Vanderbilt University for 1938. By studying the "creative quests" which through the centuries have guided and directed men's minds, we are led to see what man's ultimate needs really are and how those needs can be met as they must be, if faith in an "increasing purpose" is to be re-established. The author directs our attention to the Hebrew quest for the will of God in history; the Greek quest for intellectual integrity; the Roman quest for moral integrity; the pre-Christian quest for deliverance among the Mystery Cults; the age-old quest for authority; and the modern western civilization quest for security and prosperity. The studies are not mere historical analyses, but seek to interpret fundamental human needs in terms of their historical expression. In each case, the appeal and the message of Christianity are brought to bear on the quest of man with a view to showing how the gospel can bring order out of chaos, harmony out of discord. In the last two chapters the author deals more explicitly with present-day quests: to find meanings in our own lives and deliverance from doubt and defeat; "to find the secret of a comrade's world and power to realize it; to find love and goodness behind and within the vast order of our universe." And to this present-day aspiration of the soul of man, the author brings his conviction, "Christianity has now, has always had, its answer to these quests."

Hugh Thomson Kerr, Jr.

Security, Can We Retrieve It?, by Sir Arthur Salter. Reynal & Hitchcock, $3.50.

This book, published in Easter week 1939 came to hand in Easter week this year. At first that seemed to rob it of significance; events had so changed the complexion of things in the intervening twelve-month. Yet here is a book which can be heartily recommended for reading now. Sir Arthur Salter has been long in British public life and diplomacy, especially in connection with the League of Nations. His book, *Recovery*, published in 1938 showed a careful thinker, who is not averse to ideals in the plans of governments. His present book has many refreshing and informing elements. Here is a keen study of national psychology in relation to international situations, as in post-war Germany. Here is an intimate and informing account of personalities in the British Government. Here is the story of the decline of the League of

Nations, with an account of the factors which brought the present European world to birth. The scheme for retrieving security would doubtless be revised by the author himself now, but much in the plan is so fundamental that it will bear careful evaluation at the close of the present war, to avoid a repetition of the situations which have produced this one.

P. Hewison Pollock

Masters of Their Own Destiny, by M. N. Coady. Harpers. $2.00.

This book tells a practical and inspiring story which speaks directly to several types of contemporary Christian leaders: to the pastor with insight to perceive the tragic chasm between middle-class Protestant churches and the laboring class, to leaders in the Christian college, to the educator in adult education, to every Christian concerned with the achievement of social justice.

Father Coady has been Director of Extension of St. Francis Xavier University in Nova Scotia since 1929. With the imprimatur of the Roman Catholic Church, he has published an unusually readable, modest and "heartening story of a successful effort to educate the people by assisting them to become masters of their own destiny through cooperation in the economic field." It is both a concise account of the history of this significant movement and a statement of the educational, economic, political, and religious philosophy which motivates it.

On education, Father Coady says: "The Extension Department has followed the assumption that every ordinary man or woman is a potential student and every small group of people a potential study club. It presumes that once the people have learned to solve their most pressing problems they will have then tasted the delicious fruit of self-accomplishment which will spur them to the solution of all other problems of life. It is sufficiently realistic to know that 'not alone by bread does man live,' but certainly not without bread. . . . We start with the simple material things that are vital to human living and move on up the scale to the more cultural and refining activities that make life whole and complete."

On citizenship Father Coady says: "There are not enough preachers and teachers in North America to remedy the situation unless those to whom they expound the virtues of citizenship acquire a new sense of responsibility through effective ownership." "Cooperation is the democratic way because it generates its own dynamics as it goes along. The common people . . . are inoculated against violent revolution because no people rise against themselves, and dictatorships from the right or left meet with their strong resistance."

On religion, Father Coady says: "Cooperation needs religion and religion needs cooperation." They (cooperatives) will permit men to help themselves and their unfortunate neighbors and to move forward under the power of newly released group energies.

Here is a basic text for all who have been possessed by the dream of a vital church and a Christian cooperative commonwealth.

J. Maxwell Adams

Democracy Today and Tomorrow, by Eduard Benes. Macmillan. $3.00.

This volume consists of six lectures delivered at the University of Chicago by the former president of Czecho-Slovakia. The first five of these are devoted to an historical survey of the rise, development, and decline of democracy in Europe, in which the author begins with the feudal society of the Middle Ages and traces the governmental changes brought about by absolute monarchs, the French and American Revolutions, the World War, the downfall of the post-war democracies,

and the establishment and failure of the League of Nations. His final lecture, "The Future of Democracy," is devoted to a prediction of the final victory of the democratic way of life.

Perhaps the greatest point of argument with Mr. Benes' thesis is his analysis of the present war as a conflict between the forces of democracy and those of dictatorship. There are not a few neutral thinkers who view the present conflict as a clash between two forms of imperialism. The author, moreover, places the blame for the failure of the League of Nations solely upon the shoulders of the dictator nations, but neglects to mention the lack of cooperation on the part of democracies, among them the United States.

Regardless of the present trend of the war, Mr. Benes is not pessimistic. He sees the speedy downfall of all forms of fascism and the establishment of "a United States of Europe . . . the only solution which can save Europe from complete and final collapse and moral and material ruin." How this is to be accomplished, however, and how such barriers as language differences, historical rivalries, and long-seated antipathies are to be overcome, Mr. Benes does not say.

THOMAS FRANKLYN HUDSON

A Teacher and His Times, by William Adams Brown. Scribners. $3.50.

This is the kind of autobiography that admits us for a few hours to the councils of the mighty. The flavor of aristocracy is unmistakable and the average reader, if he misses anything, will miss only the sense of being identified with the author. For his life is unusual and few people have enjoyed such abundant privileges.

Descended from a long line of authentic New England ancestors; reared amid wealth that could gratify the slightest whim and provide without effort the best in education and culture, Dr. Brown entered the ministry from a background rare in that profession. That this did not prevent him completely from sharing in imagination the lot of the underprivileged is seen in his interest in the Union Settlement and in projects of civic welfare upon which the book touches.

But he is best known for his work in theology which, if anything, has received more recognition abroad than in his own United States. For fifty years connected with Union Seminary, he did not confine himself to a professor's life but reached out into the world to associate himself with leaders in church and university.

As a sub-title, Dr. Brown has called his book "The Story of Two Worlds." His life is indeed significant, not only for itself, but because it opens one of the most revolutionary eras of all time. That he was able to continue his leadership under radically different conditions is a tribute to the flexibility of his spirit and his capacity for adjustment.

Those who never knew Dr. Brown personally or as a teacher will welcome this volume as an introduction. Those who knew him as a teacher will be glad to know more personally a man whose contacts with his students were largely the formal contacts of the classroom. And those who belong to the circles in which he moved most intimately will cherish this friendly story of his life.

EDWIN O. KENNEDY

Books Received

I Have Seen God Do It, Sherwood Eddy. Harpers.

For What Do We Fight?, Sir Norman Angell. Harpers.

Europe to Let, Storm Jameson. Macmillan.

How Green Was My Valley, Richard Llewellyn. Macmillan.

Failure of a Mission, Sir Nevile Henderson. Putnam's.

Shanghai: City for Sale, Ernest O. Hauser. Harcourt, Brace.

The New World Order, H. G. Wells. Alfred A. Knopf.

Scandinavia—The Background for Neutrality, Alma Luise Olson. Lippincott.

Books mentioned in this issue may be secured from Presbyterian Book Stores.

News and Views

Annihilation of Judaism in Germany is the goal of the Nazi rulers, according to an article from a Berlin correspondent in the London *Spectator* of March 8. In pre-Nazi Germany there were about 550,000 Jews, and about 180,000 in Austria. Today, there are only about a third that number: 185,000 in Germany including the Sudeten area and 66,000 in Austria, mainly in Vienna. Only about 16 per cent of the Jews in Germany can follow any occupation, the rest are dependent on public or private relief. Since 1938, 109,000 Austrian Jews have been driven from their homes. In Bohemia and Moravia "their expulsion from all business and cultural life has been carried through ruthlessly in a few months." Their situation, however, is worst in Poland. About 1,875,000 Polish Jews are under German domination. "From the first day of the German invasion, they were immediately subjected to forced labor, their businesses were closed, their properties sequestrated . . . . They could no longer exercise their professions. . . . The mere suspicion of a hostile attitude was sufficient to ensure a death sentence. Since December, 1939, all Jews in the Polish territories must wear a visible emblem which marks them as Jews." A special "Jewish reserve" has been set aside in the former Polish province of Lublin. It already has a population of 2,116,000 or about 80 to the square kilometer (roughly 125 per square mile). About 60,000 Jews have already been sent there. It is expected that about 650,000 more will be sent during the current year.

WPA Method vs. Grants-in-Aid is discussed by Edward A. Williams and J. Kerwin Williams in the *Survey Midmonthly* for March. The question proposed is whether federal grants to the states for conducting a work-relief program should be substituted for the present WPA method. The main arguments presented for grants-in-aid in preference to WPA are that the former would eliminate politics and would lessen costs. But political interference in the WPA has always come from local sources, not federal. There are four possible means of cutting costs in a work program: (1) to provide employment for a much smaller proportion of the jobless, (2) to cut the costs of administration, (3) of materials, or (4) of wages. The first is seldom advocated. Administrative costs, the writers believe, are "at rock bottom." Any important savings in materials would mean "a makeshift 'leaf-raking' program harmful to workers' morals and of little or no value to the community." Wages account for 87.3 per cent of WPA costs. But the "highest security wage for unskilled workers paid by the WPA in any city is less than the minimum required in that city to support a worker's family of four at a basic maintenance level." A cut in their purchasing power would mean further losses to the business men serving them.

What many persons really want is "a return to the budgetary deficiency wage principle that was used by the FERA." By that method the relief worker was allowed to earn only enough to bring his income up to the subsistence level standard of the relief agency concerned. The WPA wage policy was intended to free its employes from "this aura of relief."

The great weakness of the WPA these writers believe is its failure to provide work for all those who need it, due to the inadequate appropriations made available and "such rigid and cramping statutory provisions as the enforced dropping of all project workers who have

had eighteen months of consecutive employment on the WPA program."

Training for Christian Leadership—A selected group of young people between the ages of 18 and 25 will participate in two projects which will combine the best in Christian Summer Conference experience with the valuable features of the work camps conducted by the American Friends.

The first of these projects will be located at Chestnut Ridge, just outside Morgantown, West Virginia, with Scott's Run and other mining communities as the training laboratory. The entire project will be under the direction of the Westminster Student Service Project in cooperation with the Department of Social Education and Action of the Presbyterian Board of Christian Education. The six weeks of camp life (June 25 to August 6, 1940), will offer opportunities for manual work under skilled supervision on the community center buildings now under construction; first hand contact with social conditions in our industrial, rural area; study and discussion of the Bible, church program and social education and action and Christian leadership in areas of social tension. The cost to each student will be $30.00 for six weeks' board and lodging.

The setting of the second project will be Dodge Community House. This Presbyterian Neighborhood House stands in the heart of the industrial area of Detroit surrounded by vast automobile factories. Here the students will live and participate in the house program, observe and study living and working conditions, gain an understanding of the pressing social needs and the Christian opportunity and obligation to meet them. Each student will be assigned regular responsibilities in Vacation Bible School, playground activities, story hours, library work, etc., for which a nominal compensation is given. Students pay $5.00 weekly board. This project is under the direction of Rev. Henry D. Jones, 6201 Farr Avenue, Detroit, Mich.

Other opportunities for summer service are also open in eight Neighborhood Houses under the Board of National Missions. The location of these range all the way from Pennsylvania to California and include assistance in the summer programs within the house and also in camps run by the house. Board and lodging is furnished in the majority but not in all cases.

Commercial Air Lines completed on March 26, 1940 a full year without a fatality or serious injury to passenger or crew. This amazing record was achieved in the face of expanding operation. The 19 domestic air lines participating flew a total of 87,500,000 miles and carried some 2,000,000 passengers.

Significant news developments of the recent national observance of Race Relations Sunday, reported by the Federal Council of Churches' Department of Race Relations, include the following from Greensboro, N. C. A large interracial service was held in First Presbyterian church with music by seven white and Negro college groups, but with absolutely no assignment of segregated seats to Negroes.

Investigation of national defense—by a civilian commission—is proposed in a bill now before the committee on military affairs of the House of Representatives. The bill is being supported by the World Alliance for International Friendship Through the Churches, according to the "News Letter" of the Alliance. Need for such an investigation, the News Letter believes, is shown by recent evidences of "contradictory conceptions and policies" of government persons and agencies.

To check misunderstanding fostered by hate propaganda in the United States,

with the stress on better cooperation among religious and racial groups, is the purpose of a nation-wide campaign launched by the Federal Council of the Churches of Christ in America, which represents 143,000 churches throughout the country.

With the approbation and endorsement of the National Association of Broadcasters, the campaign is being conducted over local radio stations in towns and cities in every state, through the cooperation of leading clergymen of *all* denominations in communities from coast to coast who have been asked to "lead the way."

The campaign, unusual in that it does not present trite appeals for more tolerance, stresses factual information on the contributions made to American democracy by the peoples of widely different cultures and faiths, which, in other nations of the world, are oppressed by a medieval intolerance.

World Council Relief Work. The full time of Dr. Adolf Freudenberg, as a representative of the World Council of Churches, is now being given to aiding Jewish refugees from Germany. A committee to supervise the prospective work of the World Council in providing chaplains to prisoners of war in the belligerent nations was appointed by the Council's administrative committee during its January meeting in Holland.

In these and various other war relief matters the provisional committee of the World Council is in constant cooperation, at Geneva, with the Central Bureau for Relief of Evangelical Churches in Europe, the World Alliance for International Friendship Through the Churches, the World Y.M.C.A., World Y.W.C.A., and other interdenominational organizations.

Sixty-five churches are now affiliated with the World Council of Churches.

The United Christian Adult Movement will sponsor ten regional conferences during June, July, and August. Each day the program will include interpretation and group discussion of seven areas: The Bible in Life, Personal Faith and Experience, Christian Family Life, The Church Life and Outreach, Community Issues Calling for Action, Basic Social Problems, and World Relations. Each afternoon will be devoted to planning conferences on the promotion of the United Christian Adult Movement in the field and in the local church.

These conferences will be made up of delegated groups commissioned to do a special piece of work of program building. The minimum cost will be from eleven to fifteen dollars for registration, board and room. The schedule and location of the conferences follow:

June 3-9, Pacific University, Forest Grove, Ore.
June 15-22, Idylwild Pines Camp, Calif.
July 7-13, Oakwood Park, Ind.
July 15-22, Massanetta Springs, Va.
July 20-27, Northfield, Mass.
July 22-29, Geneva Glen, Colo.
July 29-Aug. 4, Frontenac, Minn.
August 11-24, Francis Xavier University, Nova Scotia
August 11-18, Assembly Hill, Hollister, Mo.
August 24-31, Dunkirk, N. Y.

Detailed information can be secured from Dr. Harry C. Munro, International Council of Religious Education, 203 North Wabash Avenue, Chicago, Ill.

In the last 10 years, 2,464 classes have been discontinued in the elementary schools of Greater New York because of the decrease in the number of pupils. In comparison with these figures, Sunday school enrollment figures for corresponding years indicate a decrease of nine per cent in Sunday schools as compared with a decrease of 23 per cent in elementary school enrollment.

Radio, Music and Drama

In Highlights of the Bible, Dr. Frederick K. Stamm has returned to the air for his Sunday morning broadcasts at 10 a.m. EDST. "At Home in the World" is the subject of a series designed as brief radio visits to world neighbors demonstrating how Christianity is at work in the world today, conducted by Leslie Bates Moss, secretary of the Foreign Missions Conference of North America. The broadcasts are heard each Friday at 12:30 p.m., EDST.

Mexican Life to Be Filmed. John Steinbeck of "Grapes of Wrath" fame and Herbert Kline, whose documentary pictures on Spain and Czecho-Slovakia and his later "Lights Out in Europe" filmed in Poland, England, and France as they went to war last fall are justly memorable, are collaborating in the production of a motion picture about the peons of Mexico. It will be a film based upon the lives of the Mexican peasants, regarding them much the same as the American class of which Steinbeck has written.

Another film of the documentary type gathered mainly from newsreels and collected from the four corners of the earth is now in production in India. The film is a biography of Mahatma Gandhi, but more than that it is the story of the Gandhian era in Indian history. If the war does not interfere, the film will be seen throughout the world in as many as 21 languages. Lowell Thomas will be the commentator in the American version.

A series of dramatic radio scripts on problems of international relations under the title "Crossroads Discussions" are available through the Carnegie Endowment for International Peace (405 West 117th Street, New York), for use in local radio station broadcasts. The purpose of the scripts is to interest people who are not already interested in the "peace movement" and who have not been studying the principles of international trade and international cooperation. There are 13 scripts in the series arranged to be given in sequence to maintain dramatic continuity and a continuity of the subject matter. Sample scripts are available free upon request.

Three new peace plays which have just been released are included in a booklet called "Three Plays on Peace" (Abingdon Press, New York. 25 cents). *Family Plot,* by Raymond Bosworth, shows what three generations of soldiers think of the idea of war. *Tonight in Bethlehem,* by John Hanger, gives a vivid picture of what is happening in Bethlehem today. *Martyrs' Return,* by Marion Wefer, concerns itself with three first-century martyrs who return to earth to look into the causes and conditions for which they died. The play is interesting in its technique and very effective in the way in which it exposes the social evils that are still blocking the way to an abundant life for man.

Ballad for Americans which so stirred millions of listeners when it was first presented on the CBS "Pursuit of Happiness" program on Nov. 5, 1939, that a repeat performance of the Paul Robeson rendition was given on Dec. 31, won further honors when on March 17, 1940, Lawrence Tibbett sang the ballad on the Ford Sunday Evening Hour. Each performance has brought an overwhelming and unprecedented vote of approval from every section of the country. Earl Robinson, young Seattle composer and author of the now famous ballad heads the list of the 1940 Guggenheim Fellowship Awards winners.

We the Readers

(Communications of not more than 200 words are invited from our readers)

Right to Dissent?

EDITOR SOCIAL PROGRESS: By what editorial principle did SOCIAL PROGRESS ask for an answer to the "Significant Christian Statement" which appeared in the March number and which was signed, among others, by ten eminent Presbyterian thinkers of the calibre of Drs. William Adams Brown, Robert E. Speer, Henry Sloane Coffin, and John Mackay? No one would question the sincerity of the author of the answer but it is singular that three pages should be given to an individual for a reply to a statement of less than two pages.

The author states that "war could not be waged if one nation said that it is only 60 per cent right, and that 40 per cent of the right was on the other side!" What logic! How unchristian it is to take sides in favor of Norway and Denmark!

To me it is inexplicable that the editor of an official paper of the Presbyterian Church should solicit an "answer" to a statement made by such outstanding leaders of our own and other churches.

JOHN A. MACCALLUM
Walnut Street Presbyterian Church
Philadelphia, Pa.

Legislative Program

EDITOR SOCIAL PROGRESS: The Social Education and Action Committee of the Synod of Nebraska is interested in obtaining legislation in this state to require health examinations of applicants for marriage, blood tests of expectant mothers, and a brief delay between declaration of intention to marry and the marriage ceremony. Some years ago Nebraska had a law with the last provision. No neighboring state had similar legislation and the law was soon repealed. Now some of the surrounding states have laws of this type, while we have none.

We are wondering if Social Action committees might unite in a project for legislation of this kind in our several states. There is something of a movement in the country now, quite a few states having passed such laws the last few years. The American Social Hygiene Association, 50 West 50th St., New York City, will be glad to give information on the status of legislation in each state, and to provide other helpful material.

Ministers can do a great deal to further such a project, and meanwhile we can urge couples who come to us for marriage to have health examinations, and take more time for conference with them on the meaning of marriage.

HOWARD OSBORNE
Chairman Nebraska Committee
Bridgeport, Nebraska

Cooperation

EDITOR SOCIAL PROGRESS: For your information we wish to report that the S.E.A. Committee of Cincinnati Presbytery secured the cooperation of the Cincinnati Council of Churches in a united protest against liquor advertising over our local radio stations.

JACKSON E. SMITH
First Presbyterian Church
Walnut Hills, Cincinnati, Ohio

Current Films

These estimates of current films are offered in response to the action of the General Assembly, 1932, requesting such a previewing service to be made available from the Department of Social Education and Action. The following evaluations are based on reports of ten groups of national organizations judging pictures in Hollywood.

My Son, My Son (Small-U.A.). (Cast: Madeleine Carroll, Brian Aherne, Louis Hayward, Laraine Day, Henry Hull.) Howard Spring's engrossing story has been skillfully adapted to the screen, retaining its high emotional appeal. The first part of the film shows exceptional strength and force, with gay, human touches subtly contrasting moments of profound pathos. The bitter closing chapters of the novel have been softened, perhaps weakened, by directing sympathy to and imbuing with high courage the one character whose life did not merit the sudden build-up. Two men, raised in poverty in the slums of London, resolve that their sons shall have every luxury denied to them. Blinded by his passionate love for his son, the one father refuses to discipline the boy or even acknowledge his faults. Tragedy to both families comes through this boy who develops into a weak, despicable cad, incapable of decency or unselfishness. **Adults.**

It's a Date (Univ.). (Cast: Deanna Durbin, Kay Francis, Walter Pidgeon, Lewis Howard, Samuel S. Hinds.) Glamour, romance, humor and lovely music are all provided by this engaging new Deanna Durbin who still fittingly characterizes the adolescent girl on the brink of young womanhood. With luxurious settings that shift from New York to an ocean liner thence to Honolulu, effective costuming, smart dialogue, and a popular, efficient cast and deft, understanding direction, the picture proves delightful entertainment. An aspiring young actress finds herself her mother's rival for a coveted stage role and for the same man's love as well. **Family.**

Rebecca (Selznick-U.A.). (Cast: Laurence Olivier, Joan Fontaine, George Sanders, Judith Anderson.) From the hauntingly lovely introduction which so eloquently sets the tempo to its ultimate revelation of tragedy, the picture follows faithfully and with never-failing fascination the absorbing novel, by Daphne du Maurier. Massive, splendid photographic effects, and prophetic background music, intensify the mood of the drama. A young bride who is a second wife, is brought to the ancestral estate of her strangely moody husband. In innumerable ways the presence of the beautiful Rebecca is felt, until she becomes the dominating figure in the lives of all. The young wife endures with heartbreaking bewilderment the extreme oppression and memory-laden atmosphere of her new home because of her unfaltering love for and faith in her husband. An exceptional picture. **Adults.**

The House of Seven Gables (Universal). (Cast: George Sanders, Margaret Lindsay, Vincent Price, Dick Foran, Nan Grey.) This interesting filming of Nathaniel Hawthorne's novel, with its tragic theme, is presented by an excellent cast, with good production, direction that seems to catch the spirit of the book, and expert photography that supplies the mysterious touch necessary to the story. The dreary, silent old house with its dim shadows and its sinister influence upon all who live in it, provides the brooding atmosphere which is intensified by the music. The Puritan type story, with its sense of mystery and unseen forces, is of a twenty-year conflict between greed, injustice and superstition on the one side, and love, loyalty and faith on the other. **Adults and high school.**

Virginia City (Warner Brothers). Cast: Errol Flynn, Miriam Hopkins, Randolph Scott, Humphrey Bogart.) Virile drama of frontier days with rip-roaring action, intensified by an impressive musical score. The action takes place in 1864 and centers around the running of gold from Virginia City through the northern outposts to Richmond. The story, old to America, yet ever new and interesting, presents the tangled lives of three individuals, each honest in his convictions, meeting the acid test when their personal lives tangle with their national loyalty. Randolph Scott and Errol Flynn are convincing and win sympathy. The apparent cruelty to animals is regrettable. **Family over fourteen.**

Teddy the Rough Rider (Warner Brothers). Realistic technicolor short, depicting dynamic incidents during the political career of Theodore Roosevelt. A stirring speech made by him at the time of his son's death makes fitting close to this picture which every American should see. **Family.**

✓ Check

Reference Materials for Social Education and Action

Christianity and Democracy, compiled by Benson Y. Landis. This discussion guide is the most recent of the *Social Progress Series.* It is prepared for the use of groups of Christian men and women or mature young people in any church organization. Its purpose is to direct the thought of Christians to the fundamental relation between religion and democracy, the responsibilities of Christian citizenship, and the opportunities and function of the church in maintaining and developing the attitudes and principles of a Christian democracy. Plans for four discussion periods are offered: "Why the Crisis in Democracy"; "Does Democracy Depend Upon Religion?"; "Will Democracy Work in Our Time?"; and "What Can Christians Do?" Suggestions for worship precede each discussion, source materials are provided for the use of participants, questions and problems are proposed for further study and a list of books and pamphlets for further study is appended. Churches wishing to rouse their people to the threats to democracy resulting from the indifference and ignorance of our citizens and presbytery chairmen of Social Education and Action will find in this guide stimulating and useful material for program building. *Presbyterian Board of Christian Education, Witherspoon Building, Philadelphia, 25 cents.*

Churches and the International Situation, A Message from the National Study Conference, Philadelphia, Pa., Feb. 27-29, 1940. This report contains findings of the conference on such questions as: The Problem of Peace and War; The Churches and American Policy; Missions and the World Crisis; The Conscientious Objector in War Time, and The Local Church and the World Crisis. May be ordered from *The Federal Council of the Churches of Christ in America, 297 Fourth Avenue, New York, 15 cents, 5 copies 35 cents.*

Churches and Cooperatives, A Handbook. Compiled by Benson Y. Landis. The purpose of this manual is to provide a practical handbook for the guidance of ministers, church leaders, and others interested in the various aspects of the Cooperative Movement. It answers the questions most frequently asked about the organization and functioning of cooperatives; the types of cooperatives; activities of ministers, church groups, and others in connection with cooperative enterprises. *The Committee on Church and Cooperatives, 297 Fourth Avenue, New York. 10 cents.*

War Atlas—A Handbook of Maps and Facts. Maps by Emil Herlin; Text by Varian Fry. This book provides the reader and student with a compact collection of maps which have recently appeared in the *New York Times* and other trustworthy publications, carefully revised to bring them up to date, and such additional maps as are needed to provide a graphic story of the dominant factors and events of the present war. Mr. Fry has written the running commentary. *Foreign Policy Association, 8 West 40th Street, New York. 25 cents.*

by Annie B. Kerr

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